DER SEPTEMBER

September watt geblugt, geeegt,
Noh kummt mer an die Soot;
Do sehnt mer wie der Bauer schafft
Un saerrigt fers daeglich Brot.

Grumbiere waerre ausgeblugt,
Mer muss sie zammelese;
Bis oweds dutt der Buckel weh
Bis nunner in die Heese.

Ans Welschkannbaschte geht mer gaern,
Do schafft mer unverdrosse;
Waer do en roder Kolwe finnd,
Daer daerf en Meedel bosse.

Nau watt der Ladwaerrick aa gekocht,
Do muss mer fleissich riehre;
Die Buwe helfe gaern de Meed
Un duhne karessiere.

Un Sauergraut watt eigemacht
In Schtenner un in Fesser;
Die Deitsche schtambe 's mit de Fiess —
Sie saage sell waer besser.

Ya well! Nau geht mer an die Fair,
Do dutt mer Grundniss esse;
Doch bis die Kalls gemuldert hen,
Watt arrig gnapps gemesse.

Election Zeit, es wimmelt nau —
Wie Hawwerleis am Hawwer —
Mit Kandidaade gross un glee,
Un all des siesse Gschlawwer.

Deel henke schunn am Kaundy Ditz
Fer so un so viel Yaahre;
Deel wolle selwer an die Kuh,
Datt wu die annere waare.

Des Schpotyaahr iss schunn widder do,
'S hot gaar net lang genumme;
Die Veggel singe nimmi viel,
Ihr Gsang dutt ball verschtumme.

Die Kinner schickt mer in die Schul,
Sie misse widder laerne;
Schulmeeschter blogt sich mit ne ab,
Nau kann sich daer verzaerne.

Die Schwalme fliege widder heem,
In scheene waarme Lenner;
Sie wisse selwer ihre Zeit
Un brauche ken Kalenner.

1941 —JOHN BIRMELIN

DER KASCHBAR HUFNAGEL VERZEHLT

Die Pennsylvania Deitsche Hen Ihre Heemet Geliebt

Sie hen als gsunge, "Ich waer so gern, so gern, deheem in seinre Ruh". Es hot ihre Hazer schier zerbroche fer die Heemet im alde Land verlosse.

Awwer wie sie noch Pennsylvania kumme sin, hen sie ihre Land in der neie Heemt selwer eegne kenne. Sie hen 's schier fer nix grickt. Sie hen noh ihre Heiser un Scheiere druff gebaut un Obschtbeem geblanst.

Die menscht Zeit hen sie neegscht an en Schpring gebaut. Uff 'm Land neegscht an de Blooe Baerrye sin viel kleene Kricklin ass vum Baerrig runner laafe. Laafend Wasser waar viel wert uff re Bauerei.

Unser Voreldre hen yung gheiert, awwer 's Heiere waar fer die Lewenszeit. Sie hen oft Gsschpass gamacht dodriwwer. Sie hen die Yunge Buwe gelannt, was es uff sich hot fer en schee Meedel bosse. Sie hen gsaat sell deet meene, "Hard labor for life".

Heidesdaags duhne viel Leit ihre Heiser selwer uff-fixe. Sie heesse sell, "Do it yourself". Unser Voreldre hen viel vun sellem geduh. Sie hen ken annerer Weg ghatt. Es hot sellemols noch ken factories ghatt.

Mei Daadi hot als unser Schuh gsolt. Es hot als net so glatt gegeuckt, awwer sie hen yuscht so lang ghalte, ass wann der Schumacher es geduh ghatt hett.

Die Mammi hot als Buhne un Welschkann un alle Sadde Schnitz gedarrt. Winters hot sie als Schunkefleesch un gedarrte Buhne gekocht. Sell waar bei Schinner en aagenehme Koscht.

Mir hen als en Schtick Vieh un en halb Dutzend Sei gschlacht. Sell hot en gans Schmokhausvoll Fleesch gewwe. Was die Mammi gekocht hot, waar 's menscht Sach ass uff der Bauerei gewaxe waar. Ich kann heit noch die lang Kich deheem sehne. Es waar die eensichscht waarem Schtubb im Haus. Datt hen mer unser Zeit verdriwwe. Noch 'm Nachtesse im Winter hen mer unser Schulbicher grickt. Die Maemm hot uns helfe unser lessons schtudiere. Maryets hen mir uns rund dick satt gesse vun Mosch un Lewwerwascht. Noh sin mir en Meil noch der Schul geloffe.

Ich deet gern noch meh schreiwe, awwer mei Aage laafe mir iwwer. Was hen die Pennsylvania Deitsche ihre Heemet geliebt.

COMMUNISM IN THE LEHIGH VALLEY TWO CENTURIES AGO

By DAVID B. KAUFMAN

This article was originally intended to be only a translation of Sketch LVI of the **Skizzen aus dem Lecha-Thale** (English; Sketches of the Lehigh Valley). That chapter is entitled "Ackerbau und Industrie in alter Zeit" (Eng.: Agriculture and Industry in Olden Times). But, as we got into the sketch, we discovered that the title was not comprehensive enough; it did not reveal that this was an account of the results of a communistic experiment by the Moravians, lasting from 1744 to 1762. Therefore, we felt obliged to furnish our readers with introductory and supplementary material pertaining to the subject - not only the results but some details about the actual procedure (the modus operandi) of this then unusual social system.

Communism today is a "dirty" word, but it has a long history, free from much of the derogatory connotation it has acquired in recent years. In theory, it contains many features which appeal to the idealist. It is only when put into operation, and administered by the type of people associated with it today, that its weaknesses and fallacies become apparent and glaring and offensive. It had advocates in almost every age. The Greek philosopher Plato, almost 400 years before Christ, expounded communism in his **Republic.** Prominent later writers on the subject were Sir Thomas Moore in his **Utopia,** Bacon **(Nova Atlantis),** DeFoe **(Essay of Projects),** Marx and Engel **(Communist Manifesto),** among others. The government of ancient Sparta was in many respects communistic. The early Christian church tried communism in the first century, without success (cf. Acts 2, 44 and 4, 32-35). It was tried in France in the Middle Ages. In the nineteenth century small groups in various countries practiced it for brief periods. Locally, it was tried by the Moravians in colonial times. The main idea in back of communism is sharing of goods and property.

The Brethren ("Unitas Fratrum" was their Latin name), as they then called themselves, first came to this area in 1740 and settled in what is now Upper Nazareth Township, Northampton Co. The next year they started another settlement ten miles to the south, where Bethlehem now stands. Here they set up exclusive settlements patterned after those in Herrnhut (hence we still hear them called "Herrnhuter") in German Saxony, whence they came and where already they had practiced a peculiar set of social and religious beliefs and customs which set them apart from their neighbors and which in America blossomed into a system of religious communism. It was intended for all Moravian communities in America, but never got farther than Bethlehem and Nazareth. Oscar Kuhns (in The German and Swiss Settlements of Colonial Pennsylvania, New York, 1901, p.170) says: "The doctrines of the Moravians were not very different from those of the Lutherans; they were only marked by a greater depth of religious feeling and the spirit of self - sacrifice. Their manners and customs were peculiar to themselves and are picturesque and interesting. At first the settlement at Bethlehem was communistic ....." The number of Moravians in America in 1756 was 812, about 200 of whom were Indians.

This unique system was called by them "The General Economy," which guided and dominated not only their religious life but all activity of every one, seven days a week. Individual differences and private pursuits had to be sacrificed, each having to cooperate and contribute to the common cause; they pooled their time and labor for the sake of the whole group. But their chief aim was to praise and serve God in whatever one did. To attain that end they were willing to forego luxuries and under privations. The membership was divided into two main groups: 1. those who were to go out as missionaries and evangelize the heathen or unchurched - Indians, Negroes, and white settlers; 1. the home group - the manual workers to till the soil and follow the trades, to secure food and supplies for all - themselves, the missionaries, and the latter's families who stayed at home. This was one of the weaknesses and reasons for dissatisfaction later. The missionary group was too large proportionately - in 1756 about half - to be supported by the home group.

The latter (Ortsgemeine) was further divided, according to age and sex, into smaller groups, called "Choirs": single women, single men, widows, widowers, married women, married men, older girls, older boys, small girls, and small boys - each living in separate quarters and with special duties to perform. Kuhns (op. cit.) says, relative to this: "Each class had its own place in church, often lived together, and had its own peculiar festivals .... Even in death these distinctions were kept up and in the graveyard ...were buried according to age. Even the tombstones were regulated and uniform; the marble slab was limited in its length and breadth to 12 x 18 inches and all had to lie flat on the ground." Bishop Spangenberg was in complete charge of this comprehensive communistic system, which he thoroughly and explicitly formulated only after he returned to America in 1744.

The General Economy embraced and included every one, young and old, and everything, in Bethlehem and Nazareth. No wages were paid and one could not get a job on the side to work for oneself - no "moonlighting," as we call it today. Their only compensation - and that was considered ample - was to be the joy of seeing the Gospel preached and souls saved. All income from the sale of surplus products went into the common treasury, from which each individual received whatever he needed, not in the form of money, but as food, clothing, shelter, etc. The family unit, family life, and the private home were practically nonexistent. Children were separated from their parents at a very tender age - when eighteen months old - never to live with them again. The entire care and education of children, from infancy to adolescence, were the full responsibility of the Church and its schools; they became the property of the Church. This broke up the family circle. This strict institutionalized training resembled that in military academies. So those who later went into the mission fields felt no nostalgia or homesickness for their parents or homes.

(To Be Concluded)

Sie waare Willich Fer Hadd Schaffe

Yederebber ass ebbes weess vun de Pennsylvania Deitsche, weess aa ass sie ken Faulenser sin. Gewiss net! Sie waare immer willich fer hadd schaffe.

Des hen sie gelannt ghatt im alde Land. Datt waare Viel vun unsre Voreldre Knechte uff der Bauerei. Sie hen schaffe misse, eb sie hen welle odder net.

Wie sie noch Pennsylvania kumme sin, hen sie ihre eege Land grickt. Mer kann viel besser schaffe, wann mer schafft fer sich selwer. Mer darref noh bhalde, was mer verdient.

Un 's hot Aerwet genumme fers Land Klaare do um uns rum. Alles was der Keenich vun England 'm Billy Penn gewwe ghatt hot, waar noch Wildernis. Hoche Beem waare schier iwweraal, un der Bodde waar gut un reich, un es sin alle Sadde Hecke un Danne gewaxe. Die sin aus em Bodde gschosse so dick ass die Haar aus em hund.

Es hot alles vun Hand gelaart sei misse. Die Beem sin umghackt warre. Heiser un Scheiere sin gebaut warre, un des waar all geduh bei unsere Voreldre.

Well, die sin's hadd Schaffe gewehnt warre frieh in der Kindheit. Mir hen als gsaat, " 'S HaddSchaffe iss en Handwarrick." Un sell iss was es verdolltsei aa waar.

Im Winter iss net viel geduh warre, ass wie achtgewwe uff der lewendich Schtack. Die Blueg un annrer doder Schtack sin im Winter uffgfixt warre, so dass wann 's Friehyaahr kaemt, alles dann schunn reddi waer.

Wann der Bodde uffgange iss im Friehyaahr, noh iss es ans Bluge un Eege un Blanse gange. Der Hawwer iss gsaet warre.

Es Welschkann un die Grumbiere sin geblanst warre. Noh iss es ans Schaufle Daag fer Daag fers Umgraut drunne halde.

Glei waar die Hoiet un die Aern do. Oft iss alles vun Hand gemaeht warre. Noh hot der Mischt naus gfaahre sei misse. Un wann eenich ebbes schwerer iss ass wie Mischt verschmeisse, hab ich noch nix gheert devun. Die Haend \ sin voll Bloodere warre. Wann mer der Gawwelschtiel fescht genumme hot, dann hen die Haend eem so weh geduh ass mer die Schtanne sehne hot fliege middes im Daag wann die Sunn haus waar.

Ya, unser Voreldre hen hadd gschafft, hadder wie mir schaffe breiche.

Der Kaschar Hufnagel vun der Lebanon News.

COMMUNISM IN THE LEHIGH VALLEY TWO CENTURIES AGO

By DAVID B. KAUFMAN

(Conclusion)

Strict discipline among the Moravian Brethren was rigidly enforced and freedom of action for the individual was forbidden. Young people did not have the privilege of choosing their marriage partners. One could not go to a neighboring village without permission from the authorities. Some paths were designated only for women, others for men; it was judged a misdemeanor for one of the opposite sex to be found on the wrong path. The unmarried had to retire at a certain time. Every one had to present a valid excuse for absence from any service. At the sound of the first bell in the morning all had to rise and dress; at the second bell they had to assemble for prayer. No one was to be alone in a room with another person without a light burning. No one was allowed to smoke in his room nor lie on his bed before retiring at the prescribed time.

Four large communal farms, totaling 12,000 acres, were operated near Nazareth, with many large granaries, barns, and stables, to feed and clothe a thousand people, roughly speaking The community was supposed to be self-supporting and independent of others. Sometimes they had a surplus, but sometimes they had to purchase supplies. According to plans, their own land was to yield timber and stone for building; grain, vegetables, and fruit for food; flax for clothing. Enough livestock was to be kept to supply meat, milk, butter, eggs, wool, leather, etc. By their own mills logs would be turned into lumber, grain into flour, flax seed into oil, etc. — all through the voluntary and unpaid-for work of the Brethren.

These early communists were very systematic and kept accurate accounts. Every farm, trade, and business had to keep detailed records and report the same. These indicated, among other things, how many eggs, pounds of butter, quarts of milk, pairs of shoes, gallons of beer, etc. were produced each day. Incidentally the Church had a large brewery at Christiansbrunn, the name of one of the farm colonies near Nazareth, which supplied beer for the entire neighborhood. In 1761 the total income from the Economy amounted to $38,000, the purchasing power of which was vastly greater than today.

Each field of endeavor chose a representative. These met in regular session to consider any problems and promote the overall work. They made recommendations to the central or executive committee, with Bishop Spangenberg as the final authority. However, when any decision had to be made, he and they cast lots. The Moravians used this custom for deciding questions or solving problems excessively and inordinately, both in spiritual and mundane matters. Admittance to church membership was by lot, even to the right of partaking of the Lord's Supper. When the answer of the lot was unfavorable, they submitted to the decision without murmuring, in most cases. The lot was considered the absolute will of God. It was used to select a marriage partner. It was used at Synods to decide questions, to make appointments to office, and to establish a mission.

The will of God was ascertained also in practical everyday life by the lot, resolving all questions even of the smallest details. Looking at it realistically, this resulted in irresponsibility, since they did not need to make any decisions for themselves.

Their garb was dictated and supplied by the Church, and was uniform for each group. All women, old and young, wore the same — how that must have irritated them — but the various ages were distinguished by a different color ribbon under the chin, which held the cap which all had to wear. Men and boys wore a straight - cut coat, dark in color, without a lapel; a broad -brimmed, low-crowned hat and trousers to the knee.

But the rigidity of this system gradually became irksome. Already in 1754 grievances were voiced against the Economy: some asked for better living conditions; some left; some were expelled. Then the French and Indian War distracted their attention and demanded their whole - hearted support. In 1759 dissatisfaction was rife again and demands for more freedom were made. Some concessions were made. But, with this foot in the door, the whole General Economy began to crumble and three years later fell apart completely. With the dissolution of the Economy, the property, however, was not divided among the members but was devoted to the cause of missions, and the abolition of this religious communism did not imply the surrender of exclusive Moravian settlements. The right to live in these communities continued to be determined on the basis of membership in the Moravian Church, and the philosophy of exclusivism was tenaciously adhered to eighty more years.

Now, with this background, we shall translate the chapter from the **Skizzen** mentioned above. It goes as follows:

What did the first settlers of this area cultivate and grow in the earliest times? Did they already have the same kinds of grain which we are familiar with today? These and similar questions have been asked by many a one. The following extract from the **Transactions of the Moravian Historical Society** of 1876 may serve as an answer; this is taken from a report of Mr. John C. Brickenstein:

"In regard to the agricultural and industrial pursuits of the Brethren at that time, it is to be observed that all the now-familiar grains were cultivated. In addition, also, hemp and flax were grown, which were made into clothing and other manufactured articles. In the year 1766 the products of the farm, including animal husbandry, at Christiansbrunn, near Nazareth, consisted of the following:

1124 bu. wheat
1144 bu. rye
1397 bu. oats
462 bu. barley
710 bu. buckwheat
166 bu. corn
91 loads of hay
28 loads of hay (second cutting
1771 lbs. mutton
3194 lbs. pork
246 lbs. ham
10,940 lbs. beef
856 lbs. veal
1919 lbs. tallow
4948 lbs. butter
130 lbs. lard
2000 gallons of cider

"The stock on the farm consisted of 77 head of horned cattle. Six yolk of oxen were used for plowing and driving. Forty-six swine were stocked.

As to agricultural implements, there were three wagons, five plows, six harrows, thirty-six sickles, and twenty-five axes. As to land, there were 146 acres of woodland fenced in, ninety-seven acres of meadow, and 353 under cultivation. They made and used shingles for roofs, and also ovens to bake tile, as well as to burn lime. Plowing was done, as mentioned above, with oxen, and the ox teams often went to Bethlehem with wheat and many a time to Philadelphia. The driver or wagoner was, like the stableman or hostler, regularly engaged for that purpose."

For bee-raising they had erected a bee shed. Aside of the saw - and gristmills at Christiansbrunn stood also a brewery, which supplied beer to Bethlehem. At the beginning, the Brethren usually allowed each one to cultivate tobacco, as much as he needed, but, later, the overseer informed them that the Economy would furnish the tobacco.

Since many wares were brought from New York to Bethlehem, the teams from Christiansbrunn often went as far as New Brunswick, N.J., to fetch them from there. The earthenware utensils were furnished by the pottery at Bethlehem. Stoves were also manufactured at the same place; several of these tile stoves are still preserved today (in the 1880s, when this was written. — D.B.K.) as museum pieces. In many cases they were built in the middle partitions in order to warm two rooms. The tile or brick stoves were found at Nazareth.

Oak timber for construction they felled in the neighborhood, but firwood was fetched from the other side of the Blue Mountains. In winter when there was sufficient snow, the Brethren went with all their sleds behind these mountains, cut the fir logs, and hauled them home. So, on the 15th of February, 1757, the sleds came home from the farther side of the mountains and brought along 45 fir logs, to be cut into boards at the sawmills at Christiansbrunn. A portion of the same was taken to Bethlehem. The blacksmith shops used charcoal which was burned on the spot.

DER HERBST

Der Herbst ischt do,
Ach, was bin ich doch so froh!
Die Hitz die mich schier
aufgezehrt,
Hat ufgehoert.

Der Herbst ischt do,
Ach, was bin ich doch so froh!
Thu mien nau am O'bst recht
labe —
Gottes Gabe.

Der Herbst ischt do,
Ach, was bin ich doch so froh!
Will mich gern an Erwet
plage
Un net klage.

Der Herbst ischt do,
Ach, wie bin ich doch so froh!
Wo ich hin guck, allentwege —
Gottes Sege.

Aus Wollenwebers Gemaelde aus dem Pennsylvanischen Volksleben.

VUN SCHUL TEACHERS

Mer schickt die Kinner in die
Schul,
Sie lanne alles datt
Was needich iss uff daere
Welt,
Weisheit vun aller Satt.

Es macht nix aus wie dumm
sie sin,
Verliddert aus em Grund,
Die Teachers mache alles
recht,
Schmaert, fleissich un
gesund.

Es macht nix aus was die
Heemet iss,
Datt denke sie net draa;
Die Teachers mache alles
recht,
S ie hen en grosser Loh!

Un wann sie gehne letz am
End,
In Schpeit vun viel Geduld,
Die Eltere sin immer schur
Die Teachers sin die Schuld.

—Louise A. Weitzel

In haying-time help was secured from Bethlehem; also several of the Indian brethren helped at this chore. For a number of years horned cattle were driven over the Blue Mountains in order to pasture them there during the summer; in autumn they were fetched home again.

This gives some kind of a picture of the manner of life of the pioneers of this neighborhood 120 years ago (counting from the 1880s — D.B.K.)

In 1763 — twenty years after the arrival of the Moravians at the Lehigh, during which the "Economy," a communistic system established by the Church, existed — the Church owned the following land:

In Bethlehem, Allen, and Lower Saucon Townships	3700 acres
In the Nazareth tract	5000 acres
In the Friedensthal tract	260 acres
Total	8960 acres

During these twenty years, 110 acres of this land were cleared annually, on an average, so that there were clear:

Of the Nazareth tract	1223 acres
Of the Bethelehm tract	532 acres
Of the Allen and Saucon tracts	500 acres
Total	2255 acres

The Church owned 300 head of cattle, 200 of which were at Christiansbrunn, Gnadenthal, Nazareth, and Friedensthal (these were the names of communal farms on the Nazareth tract. — D.B.K.), and 100 at Bethlehem. Besides, they had 22 horses, mostly at Christiansbrunn, and 200 sheep. There were three grist mills: one at Bethlehem, one at Christiansbrunn, and one at Friedensthal.

When the Moravians arrived here, they had to fetch their grain from Tulpehocken (fifteen miles above Reading). That was no easy matter in those times when no roads had yet been made and the farmers had no wagons. For use on the farm, some farmers helped themselves by sawing slices from thick logs and making wheels therefrom for wagons and carts which they finished off themselves. They made their harness out of rope or leather straps of untanned hides. Such teams were often seen in Bethlehem at that time.

As for idlers and tramps, there were none as yet; they could not have existed; whoever wanted to eat, had to work. Men, women, and children worked diligently; the entire family arose at daybreak and each one performed his morning chores. The menfolk fed the stock, while the women and girls did the house work and prepared the breakfast, after which all went together to the regular day's work. This is what took place in preparing new land with axe and pick, securing lumber, making fence, gardening, or thrashing grain, etc. Each one found some work which corresponded to his strength and, when some one showed signs of laziness, he was the subject of general scorn.